BLACK HORIZON

THE PLACE

The members of BLACK HORIZON see the need for a community centre and accordingly we have decided to acquire a storefront on St. Antoine Street. We are hoping to provide a place where young people can "hang out". The atmosphere will serve to arouse the constructive potential latent within us and at the same time channel it through an outlet beneficial to the community.

The community being our primary concern: we feel the atmosphere most conducive to beneficial development would be one wherein people would feel free to drop in and out, anytime. This centre would of necessity, have a wide variety of Black literature available. The reason for this being that we as members of the community feel that it is imperative that the community educate itself. While we realize that reading and discussion are not the only means of education, we also realize that they are the means most readily accessible to all members.

There will be an effort made to introduce black artist to the community. This will be done through several mediums. Primarily by means of records, paintings, sculpture, and handicrafts, the kinds that are not usually available. We will present live artists at periodic intervals. In keeping with the education theme we will arrange more or less informal discussions concerning people or issues relevant to the community.

At this point it is important for us to make clear that any revenue derived from the operation of the centre will be channeled back into the community. For the reason that if any other arrangements were made it would not be a cooperative enterprize and therefore exploitive in nature. If Black people supply the profit they should benefit from that profit.

Row 1 - Juitane Davis, Mona Layne, Marilyn Woods
Row 2 - Ruth Tyrell, Award Winner, Theresa Lanford, Grace Hum, Award Winner, Lavern Mahomed
Row 3 - Carol Fields, Brenda Fletcher, Dorthy Williams, Award Winner, Brenda Jackson, Elizabeth Outerbridge

Row 1 - Wayne Carney, Award Winner, Tony Nurse, Jessie Francis
Row 2 - Donald Fletcher, Blair Desmond, Bobby Chandler
Row 3 - David James, Richard Woods, Bryan Griffiths, Carter Roger

●

ROYAL ARTHUR GRADUATION

June 19th, 1970 was a big day for all grade seven students attending Royal Arthur School. For them, the graduation was a step into another world - a world were they would not be considered children but youths.

However, after discussion with many of the graduates, I became aware of some interesting facts. When asking them some questions like: What courses are you taking next year? Who suggested these courses? What are your future plans in high school? etc., most answers were negative. As a matter of fact, one student told me that she could not remember what she was taking (course-wise), and she wants to finish high school, but she "really doesn't care". To this Black youth, her eight years in elementary school was "a drag". Another student seemed to be satisfied with his school life up as far as grade five. I think one should take special note that both the above students along with others put special emphasis on their dislike for their last two years - the years where they should ordinarily be making plans for high school.

To further add to this "drag" attitude of the students is the lack of the direction and advice given to the students. One student had to waste a year in elementary school in order to avoid going into practical. Others have been told to take subjects like Home Economics and Industrial Arts. These subjects are obviously not university material.

To conclude, I don't feel that the state of education can be overly emphasized. I believe that it is the duty of all of us so-called high school graduates to look into these problems and inform the students moving into high school as to what courses they should take and try to provide the inspiration that is so desperately needed.

FATHER'S DAY TEA

Sunday, June 21st, at the Union United Church, a Father's Day Tea was held by the Pastor's Aid. The tea was a success and the congregation gave their full support.

The entertainment was local, but nevertheless well done and well taken. The sunday school children gave their recitation and the program then moved up to the youths. This position was taken by Sister Annabelle Baiden, who sang smoothly and confidentlt. Brother Reginald Knights accompanied her with the same cool and collective air. They are both two very talented Black youths who have put their talents at the disposal of the community. But by far the most outstanding, was not a child, not a youth - but an adult.

He gave a most inspiring speech. As a youth, I was stunned as I listened to his speech on Parent-child relationships, as well as pleased to see that he understood the position of Black youths today. He suggested that: "We parents should sit back and listen".

I know of many youths who say "Let's forget about the parents, they can't understand". Yet here was and adult and parent who did comprehend and was willing to listen.

BLACK HORIZON at one point tried to point out the need for youths and parents to have a close relationship, because, we realized that parental supervision can smother one's potential. We asked, that the parents just "Give a damn", and our call has been answered. I don't feel that their is no hope for the parents. Concern and understanding is needed, but on both sides.

CHECK POINT

Cincinnati

"This is the first time since 1920, that the National Administration has made it a matter of calculated policy to work against the needs and aspirations of the largest minority of its citizens. . .The Nixon Administration can rightly be characterised as anti-Negro." "Bishop Stephen G. Spottswood Chairman of the 61st. conventio of the N.A.A.C.P. reiterated these words in his opening address in Cleveland on June 27th.

Washinton D.C.

African Students from around the U.S. and Canada will meet at Howard University in Washington D.C., with the theme, The African Peasantry and the African Revolution. The symposium begins July 24 and ends July 26th. For further information contact John Akpan, Box 611 Middleburry College, Vt. 05753.

Cairo,ILL

The economic boycott of white businesses by Blacks of Cairo for the last fifteen months is forcing the business community (white) to resort to throwing bombs etc. in the Black community. No longer able to stand the economic pressure, whites are trying to force Blacks into an armed confrontation.

Jackson, Miss

A federal judge impanelled a jury of 23 to investigate the shooting of Black people at Jackson State College last month. The jury consisted of 5 Blacks (women) and 18 whites.

District Judge Harold Cox praised the police in his statement to the jury. "No peace officer has any right to unnecessarily kill anybody but these representatives of the public interests and general welfare of our law-abiding society should never be harrased or intimidated for their action in the necessary performance of their duties under circumstances created by revolutionaries. He asserted that acts of anarchy were in progress on the night of the shootings.

The judge's statement is the general feeling of white America so the actual investigation is just another useless gesture on the part of the Administration to pacify the angry "negro population". The F.B.I. has finally subpoenaed the officers who refused to cooperate to appear in court and surrender their weapons for exanination.

Guyana - Venezuela

Guyana and Venezuela signed a 600 word protocol which freezes the border disputes for a minimum of 12 years. The two neighbors have solemnly undertaken, by an agreement of indefinite duration and automatic renewal to assert no claim to each others territory.

Alabama

To further the mounting repression in the U.S., the Alabama educational T.V. network has dropped the programs "Soul", "Black Journal" and all coverage of Vietnam Moratorium activities. The Federal Communications Commission ruled that the deletion of these programs by the Alabama Educational T.V. system was a matter of "taste".

Trinidad

The State of emergency which has been in operation in Trinidad and Tobago for the last three and a half months continues. The 6 a.m. to 9 p.m. curfew has now been extended till 12 midnight.

Those people arrested during the shortlived rebellion have not been on trial. They have made several appearances in court but each time only to hear that the trial is postponed.

Addis Ababa

A UN population expert group here last week under the auspices of the Economic Commission for Africa, was told that during the past three decades the death rates in all African countries has been declining, but that there had been no significant evidence of any drop in fertility rates in the same period. Thus, Africa remained the second among world regions in terms of current rates of population growth.

The disclosure was made in a Paper prepared by Mr. Robert K.A. Gardener, Executive Secretary of ECA, and read by Prosper Rajaobelina, the deputy Executive Secretary. If the present birth rates prevailed over the next decade, Mr. Gardner told the gathering, Africa would become the highest among all world regions.

No doubt the UN will soon be sending population control experts into Africa to prevent the increasing rise in population.

Jamaica

Jamaican Prime minister Hugh Shearer had talks recently with two African Diplomats on visit to Jamaica. They were Zambia's UN Ambassador Vernon Mwaanga and Tanzania's Ambassador to the UN, Salim, Ahmed Salim. The prime minister reaffirmed that Jamaica would not recognize the Ian Smith regime in Rhodesia, nor ;support that country's membership in the Commonwealth, the UN, and any other agencies of world organization.

Dr. Neville Gallimore, Parliamentary Secretary in the ministry of External Affairs, has disclosed that steps are now being taken by the Jamaican Government to establish a diplomatic mission, in Africa.

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Possible areas for techinical assistance to Jamaican agriculture by Isarel Government specialists have been discussed by Jamaica's Minister of Agriculture and Fisheries, John Gyles, and the newly appointed Israeli Ambassador to Jamaica, Alexander Dothan.

OBSTACLES IN THE WAY

-Kwame "Carl" Lamamba

Inherent in the very valid philosophy of Pan-Africanism is the concept of Black cohesiveness. It is gratifying to note that this philosophy is pervading the thoughts of progressive Black people all over the world. It is necessary, however, not only to wear a button proclaiming our recognition or acceptance of this philosophy and what it entails, but rather to think and act positively towards making it a reality in our community--immediate and pan-world. Those among us who are acutely aware of the present and historical social forces which have deprived the Black man of positive self-realization, and subsequently, which have predisposed a certain psychological self-disorientation more peculiar in degree of pervasion to the Black man than any other will recognize the therapeutic value of the philosophy of Pan-Africanism. This therapy functions in ways similar to that effected by the very basic Black-is-beautiful philosophy.

In such times as these, when the world's peoples are fast becoming antagonistically polarized into terms of white and non-white, we must stop fooling around and start thinking seriously in terms of positive absolutes. Therefore, in expounding the theories of Pan-Africanism, we must first recognize and move to dissolve those insitutions -- structural and psychological, which serve as inhibitory factors towards its free development. Despite what emotional or nostalgic attachment we may have towards these institutions, we must be prepared to view their discrepancies in an objective way, and rectify the mistakes caused.

As we move, we must not be deterred or distracted by those among us who have taken their contradictions home to roost, and then by some strange compulsion are prone to compromise and prostitute their "Soul". We must not be deterred or distracted by those who aspire to objectives of egotistical gratification or who are driven by ultraegotistical motives and a misguided sense of individualism. We must not be sucked in by those who stand before us and in a misguided adoption of the rationalism of the European petite-bourgeoisie, callously advocate what may well be interpreted as a "sell out" of our brothers who are victims of white racist tactics.

Politically expedient rationalism is a creation of the white man and has served him well in debasing and subjugating the non-white peoples of the world. Those among us who use it to the disparagement of the sacrifices and profound feelings of our brothers here or elsewhere, are essentially in the same bag as their white counterparts. Invariably, they are the ones who display ideological stability. Such ideological weathercocks are prone to intellectual dishonesty. Eventually, it is the consolidation of Pan-Africanism and in extension, the Black community, which are affected negatively.

PSEUDO-NATIONALISM FURTHER FRAGMENTS THE BLACK COMMUNITY

Equally important as inhibitory factors to Pan-Africanism, are those pseudo-nationalistic organizations, such as the Barbados Ex-Police Association, Trinidad and Tobago Association, St. Vincent Association, Jamaican Association, and many others not worthwhile mentioning. These so-called associations function merely as meaningless social cliques which serve not only to fragment an already not-too-viable Black community, but to damage the relationship which may have been promoted among some of us who recognize Africa as the traditional home of all Black peoples, and who would be inclined to de-emphasize misplaced jingoism. The soundness of our ideology is threatened by the perpetuation of these inane irritants.

These little insular organizations -- and those who support them -- reflect the same political malady of an apathetic Caribbean which makes essential federations of Black people unworkable and subsequently, in extension, predispose more obstacles in the way of Pan-Africanism.

Perhaps the most paradoxical facture of these groups is demonstrable in the observation that most of their leaders consider themselves progressive Black people, who preach Black unity with every breath, and wear their Pan-African buttons on every lapel; yet would apply their charismatic energies to the singular event of an annual dance. This event serves as the only discernible feature of any form of vitality -- however misdirected-- present in these groups. It is difficult to understand how such basically sterile and negative structures continue to attract those who would be inclined to include themselves among a viable Black intelligentsia in our Community.

The amount of disunity and alienation caused by the misdirected promotion of petit-chauvinism by these groups, must not be underestimated. Even though on one level they may appear innocuous, the fact remains that because they fragment the community they are major hindrances, not only to the development of Pan Africanism, but to the more immediate community organization necessary to create the essential structures which would provide certain crucial services to the Black community. There is no need to remind ourselves that, except for the community newspaper "UHURU" (which is held together by the dedication to positiveness of a few progressives), there is scarcely one other essential community structure owned and controlled by Black people to satisfy the very basic needs of the community -- not even a recreation centre. Why?

Further, because they supply an insular haven for insular people, they not only restrict the horizons and contribute to the negation of the potential of Black people to develop these structures; but by perpetuating this insularity, they reduce the possibility of friendly meaningful rapport between Afro-Canadians and West Indians.

This lack of rapport exists also as an intra-West Indian condition which is not unique to the Canadian environment; but rather is the heritage of the apathetic political and social environment of the Caribbean islands. Even if by some stretch of the imagination, this isolationist tendency and political cliquing in insular national

CONT'D PAGE 8

WITH YOU
IN THE
STRUGGLE

DOMINICAN
ASSOCIATION

MONTREAL

THE ENEMY OF POWELLISON

by Courtney (A Visitor From London)

ENGLAND:

Racism is as pronounced in England as on any other white western country. It is academic at this point to express any bewilderment at the growing confrontation between black people and white racism. Enoch Powell is the one honest racist white leader in all of Britain to confront the English people with the fact that because they are racist and believe in exploitation and oppression of other races - they must openly subject the black people in that country to white hate and violence. His theme - England is a "White Nation", and is threatened by "the enemy inside."

The Powell "enemy inside" is of course the black dispossed Afro-West Indians, the African, the Indians, Pakistani's and their children.

If the trend known as Powellism is to be believed, then the impression would be an image of white violence inducing black reaction. And this effort on the part of white to control the degree and nature of Black direction by applying "pressure" is a common illusion which many black groups believe in.

Roughly speaking the various groups and organizations with a black ism are divided into those who follow a black creative building programme - Nationhood, and those who are in reaction to white racism.

The London Black Panthers and the Black Alliance are two very energetic groups. They run educational programmes in various black ghetto's Brixton and West London are the main London centres of black concentration. In these areas the "demonstration" technique has been developed into a regular black unity street festival a lot like carnival in Trinidad, except that black culture and consciousness are the regular expressions.

On the community level these festivals in the ghetto are unity gatherings where activists meet other activists, and ideas and strength are gained from each others experience. These gatherings, also serve to fight the type of disunity - eg. Island Nationalism and serve to foster the oneness of all black men. This allows all Black people with something to contribute, to give in the spirit of brotherhood and learn in an atmosphere of love and understanding.

The programme of festival gatherings in local communities was tested during the Trinidad peoples uprising 4,000 black people in London came together at short notice to assist in the fight for self determination in Trinidad and the black Caribbean.

The English Pigs were surprised to see another 5,000 people-white maoists falling in behind black people under the banner of "All Power to the People." The police did not believe the peoples anger and attempted to suppress it. They were beaten in the streets in front of the television cameras. Some ran down the tube stations where groups of black youths some aged 14 and 15 fought them gallantly. One police man had an ice pick through his brain.

The remarkable thing about these gatherings is that they are attracting all types of black people from the established to the "hustlers" and the children. And the idea of a collective consciousness is beginning to usurp the old role-playing, that the "leaders" had tried to impose on the people.

This new energy as well as opening up new fronts in black consciousness, is increasingly terrifying the white racists who have found that "the enemy inside" is not a group of people whom they can control, but a group of people whom they have no way of understanding. This black language is the basic essential for the real education process to begin in the communities, at the grass roots level.

All Power to the People.

CARIBBEAN TRAVEL AGENCY OPENS

Sales manager Archie Smith (standing) and Proprietor Bonifacia Raphael address a gathering at the official opening of the Caribbean Travel Agency situated at 2552 St. Antoine St. on Sat. June 27th. Brother Raphael of Trinidad tells us that he hopes to fill the need of a travel agency in this area. On hand to celebrate the opening are (seated left to right) Brother Henry Langdon, Rev. Dr. Charles Este and Sister Joyce Sharpe *the Trinidad and Tobago Trade Commission. Uhuru wishes Brother Raphael and his crew complete success in their venture and hope that it will serve to encourage more Black businesses which will employ more Black people in a true spirit of communalism.*

PEACE POWER LOVE

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YOUR ANNIVERSARY

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THANK YOU

FOR

BLACK
EDUCATION

J. BRADSHAW

BLACK YOUTH ORGANIZATION — Toronto Rally Successful

by Toronto Correspondent

The Black Youth Organization of Toronto held its first summer rally at the UNIA building on Friday June 26th. After congratulating BYO for the effective work they have done in the city and their dedicated efforts in trying to organize and provide political direction to black youth, Brother Rosie Douglas, the guest speaker outlined to the well attended rally, what our perspective must be as African people living in Canada if we have to maximize our contribution to the Pan African movement.

We Need A Political Ideology

The basis of the 90 minute speech revolved around the realization that **our people lack an effective political ideology. Without this political ideology which would encompass our human objective we were engaged in an unproductive, stagnating debate centered around different liberal programs. But since we lacked an** ideology, and by implication a clearly **defined objective those liberal programs became our objective. We must understand that a program is only a means to attaining a clearly defined objective not an objective in itself. White liberals and their negro counterparts through state and auxillary organization from the welfare department, schools at all levels, politicals parties, employment agencies etc to the Christian Churches are determined to do what is necessary to perpetuate this lack of political objective within the Black community. The numerous organizations which presently "exist" in different Black communities across Canada (and the US) could in their own rights perform relevant and complimentary functions if our political objective coincided.**

A meaningful political ideology must be based on a scientific analysis of our historical development as a people. We are all very well aware of the many problems which we face, but, are we not prepared to draw the inevitable conclusions fearing that the solution be too taxing upon our generation. Over the last 400 years we have been strangled as an African people and chained together in a common bondage, by Europeans. We are exploited economically by white capitalist oppression and degraded racially to the bottom of every society in which we live. Our political ideology therefore must spring from an analytical understanding of capitalis n and the dehumanising effects of racism.

Since our oppression is unique in certains aspects we must depend upon our own initiative to examine our past and present and reflect upon the societies during different periods of human history. Special attention must be focused upon Asia and Latin America with the view of formulating for ourselves an indigeneous political ideology. Such ideology will address itself to the unification of our people, the destruction of capitalist society and its institutions and the regaining of our manhood. Pan-Africanism addresses itself to these objectives and dedication to the principles of international brotherhood.

Our Role in Canada

In Canada (like the US) our strategy within the Pan-African framework must seek to achieve: The greatest level of cooperative control upon the institutions operating within our community (i.e. church, police, schools, political parties, business concerns, welfare agencies orphanages etc), with the primary objective to transform them in our image to meet the needs of our people; (2) expose the nature of canadian imperialism and militarism in the Caribbean and Africa and (3)organize by any means necessary to assist liberation movements fighting to take power in their countries so that our people can control the land and by implication the means of production. Pan Africanism identifies with other oppressed races that are engaged in revolutionary struggle against our oppressor. White radicals are yet to demonstrate that they are prepared to betray their race and bourgeois (class) interest and address themselves to destroying the basis of white power in the white community. In North America and Europe their continuous participation in infantile disorder with nonrevolutionary objective has the net effect of increasing facist repression in the black community. The white radical always has the option open for him to clean up and return to normal "living when the pressure get too great. As black people, we can run but we cannot hide".

Black Board of Education

Speaking on the formation of a Black Board of Education in Montreal whose responsibility it will be to provide leadership and direction in the academic field within the Black Community Brother Rosie pointed out that this was a very constructive step in the right direction. He congratulated Brothers Carl Parris, Dennis Forsythe and Roosevelt Williams for the role they played in initiating the program with McGill University. Close to Seventy black students will be brought up to university entrance standard this summer for admissions into McGill and other institutions of higher learning in the Montreal area. He pointed out however the problems of having a Black Board of Education composed of a majority of liberal minded teachers who begin from the ambivalent premise that education is neutral (not political).

The teachers in Control on the Board have already accepted overtures from their white Liberal friends to channel black students to Sir George Williams University even if there are sufficient places available at other institutions. At a time like this when 42 black students are facing life imprisonment arising out of blatant racist oppression against them at Sir George Williams; when the university and federal government have categorically refused even to launch an investigation under their "liberal racist laws; when the university has refused to provide students with transcripts so they could gain acceptance to other universities without them paying fees from February 1969 (when the incident occurred) to the end of that academic year (may '69), when the university rather than take steps to have charges dropped against students (since the administration at a meeting in May 1969 with representatives of the black community admitted that it was their mistakes that lead to the incident) has instead offered a public bribe promising re-admission if students pleaded guilty in public promise of re-admission to those students whose trials are over, if they qualify, when black students involved in the case have (so far) lost two academic years and face numerous social and economic problems the board indeed is involving itself and by implication the black community in the lowest form of boot-licking.

The Money Question

To add further insult to injury, of the $15,000 allotted for the program by McGill University the members of the board rather than direct funds to needy students after they have entered university, arrogantly defended their right to remunerating seven full time teachers to the tune of $200.00 weekly with a figure of close to $400.00 going to the principal. One of the board members was bold enough to defend his right to $200 a week by saying to a community meeting that during the planning stages of the program he had driven many miles and no one gave him money to pay for gas. If this sort of attitude is going to be a precedent for black people we must seriously re-address our role in the continuing and very taxing struggle

Facing this type of situation when the substantial portion of the parents of selected students perceive the possibility of attending McGill as an end in itself the black liberals feel well at ease-sincere and dedicated.

The Students

Confidence was expressed in many of the students that will be participating in the program. In the final analysis the responsibility will rest squarely upon their shoulders to provide all participating in the program including the liberal members in the board with the necessary political direction. Many of the students understand very clearly that education is irrelevent if it fails to provide our people with the political ideology and necessary skills which we can use to build our community and the black nation. Since white educational institutions controlled (like Sir George) by a board of governors which come from the white imperialist elite are unable to provide us with this knowledge - our presence at those institutions can be justified not by getting a degree with a white washed mind to sell our labour to Alcan Aluminium and the Royal Bank of Canada etc., and disown our people before our white colleagues but by being prepared (as Malcolm X said) to use them in a manner compatible with the best interest of our oppressed people.

On The Toronto Scene

With continued political direction from brothers of the caliber of Maurice Rhodd and Jim Russell; effective information circulating through BYO paper "The Black Voice", thankless dedicated work by brothers Horace Campbell and Ainsley Vaughan in assisting the development of a relevant black school in Thorncliffe Park, with education and recreational summer programs for black youth, we can begin to feel hopeful that a break-through is not too far off in Toronto. Unlike the position held by some members of the black board in Montreal the brothers in Toronto are committed to the position that a relevant education must be political.

Brother Rosie ended by outlining the program for a national working conference of black people scheduled to be held on Thanksgiving weekend (October) in Montreal for the purpose of discussing and attempting to find solutions for the many pressing problems hindering the progress of our people in this country. A large delegation from Toronto and other cities in Ontario is expected to attend. Copies of the program which will include cultural performances by the revolutionary Harambee singers from Atlanta and poetry readings by artists like Don Lee etc will be available at least two months before the conference and circulation will be exhausted across the country...

Bedford Stuvesant? Harlem? Newark N.J.? No, It's the Paris of North America! "Go ahead and take the picture", said one irrate mother of the area, "that's as far as it will get. We've been calling the city for the last month to come and pick it up , but they won't come." This rummage sits on the corner of Coursol and George Vanier in downtown Montreal.

HAPPY ANNIVERSARY!

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N.T.A.C. PROMISES BLACK ART EXTRAVAGANZA

- Staff Reporter

"From now on our lives are dedicated to Black People."
Sisters (left to right), Yvonne Greer, Brenda Daley, and Valerie Hermandez demonstrate their mutual feelings in raised fists in a scene from Salimu's one act play, "Growing Into Blackness."

The Annual meeting of the Negro Theatre Arts Club, chaired by President Iris MacKrackan, was held June 17th at the Union United Church. Reports of the various departments were presented from Finance, Membership, and the Nominating Committee.

Despite the poor attendance, those present listened with enthusiasm to artistic director, Victor Phillips, outline the Clubs' plans for the coming season. One of the highlights of the season must be the production of "Tabernacle", a play by Davidson, which has won widespread praise. The play will open at the Revue Theatre (Maisonnevue and St. Marc) which is so ably run by the talented Arleigh Peterson, and Cynthia Hendricks. Surely a combination like NTAC and Revue Theatre can't miss.

Still another major event of the upcoming season will be a Black Art Exhibition sponsored by the club. The Exhibition will provide an outlet for black artists to show their work and encourage sales. The Club invites artwork of all kind to be entered into the Exhibit.

The evening ended with a play, "Growing into Blackness" by Salimu. The director Richard Martineau, who is no stranger to the Club and audiences alike, quoted the famous Langston Hughes, "We younger Negro artists who create, now intend to express our individual black skinned selves without fear or shame. If white people are pleased we are glad, if they are not, it doesn't matter. We know we are beautiful". Barbara Pollard, Sylvia Wiley, Valerie Hernandez, Brenda Daley and Yvonne Greer did a good job of portraying the conflict between those who have become aware and proud of their African heritage and those who remain ashamed.

The play introduced some new faces which is encouraging to old members and an incentive to newcomers.

UHURU wishes the Negro Theatre Arts Club every success in their upcoming season.

LITTLE BLACK BOY

Little black little boy came home to mama and said,
"Hey Mom, what is, "Black nigger boy"
"Blacknigger boys are the sons of the people of the earth.
A people who believe in communal and conjugal relationship in the society;

One for all and all for one". ejaculated his mother
"I didn't dig it all mom, but it sure sounded good.
And by the way, I'am real glad that I am a black nigger boy, Thanks mom.

Inside little black boy is a spark, kindled by rage and enhanced by the colour of his skin.
Some day that spark will burst into the flames of revenge, some-how.

basil

KEEP UP
THE GOOD WORK

CARIBBEAN TRAVEL AGENCY

2552 ST. ANTOINE ST.
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FEBRUARY 11th
DEFENSE COMMITTEE
CONGRATULATES

UHURU

KEEP UP THE
HARD WORK
WE MUST WIN

EASTERN CARIBBEAN *Con't Page 5*

Colonialism. One or the other. And Jamaica, Trinidad, Barbados and Guyana must renounce their colonial role toward their Eastern Caribbean neighbours and call for each and every unit's political independence.

It it not extremely contradictory to be ruled by a country like Britain whose every policy, be it political, economic, social or cultural is permeated through and through by RACE AND CLASS considerations, and which immoral policies should dictate that we end the colonial relationship now? Are our elected representatives, Gov't and Opposition, and other political aspirants so blind that they cannot appraise Enoch Powell's racist position toward black people, including West Indians, that got the Conservatives into power again; can they not appraise British policies toward South Africa, and Zimbabwe (Southern Rhodesia)where the black majority is being suppressed and denied majority rule with the open support of "kith and kin" Britain? Yet our representatives tenaciously cling on to a colonial relationship with that same imperialist country which in addition to prohibiting Black Caribbean people from entering its shores, its leaders are also considering repatriation of Black people from England, and which imperial government has repeatedly made it clear that it will not and cannot give underdeveloped countries the economic aid that is vitally necessary for meaningful economic reconstruction. What else do our representatives need to convince them that they should replace their faith in British, American and Canadian Liberals and Conservatives, with faith in our own Caribbean people and the resources at hand. POLITICAL INDEPENDENCE will not be an immediate panacea, but it is the necessary first step in the economic and cultural liberation of our people.

In the words of Miguel A. D'Estefano in his "PUERTO RICO: ANALYSIS OF A PLEBISCITE",

". . .the right to independence is inalienable and undeniable; . . .NOTHING SAVE INDEPENDENCE CAN LEAD TO LIBERTY;. . .delay and withholding of independence is the real cause of all the problem. . .now endured by many peoples;. . . INDEPENDENCE IS A RIGHT, NOT A CONCESSION; IT IS RECOGNISED NOT GRANTED."

The United Nations has since 1960, demanded through its historic Resolution 1514, that colonial powers like Britain recognise the independence of their colonial possessions which have now come under the jurisdictional aegis of the United Nations Decolonization Committee. This Committee on its assumption of duties immediately proceeded to record its objections to the violation of Resolution 1514 by the colonial powers, when it cited a paragraph of that Resolution which pointedly stipulated that ". . .immediate steps must be taken to transfer all powers to. . .non self-governing territories, (and) without reservations. . ."

We must also warn that THE ISSUE OF INDEPENDENCE MUST NEVER BE SUBMITTED TO ANY REFERENDUM OR PLEBISCITE, for only a truly sovereign people, and therefore a people who are masters in their own house can effectively decide what relations they will to cultivate with other peoples. This is the principle on which the independentists Puerto Rican revolutionaries base their rejection of any foreign inspired plebiscite to determine the political future of Puerto Rico. A leader of the Puerto Rican nationalists articulated the principle this way, as cited by D'Estefano:

"Once the people of Puerto Rico HAVE all of their sovereign powers IN THEIR OWN HANDS, then and only then will it be possible to set up the means to consult the people, and NONE OTHER than the Puerto Rican people shall take the final decision as to its destiny."

". . .immediate independence; not that the administering power request the colony to express its clear will to be independent."

D'Estefano also states that United Nations Resolution 1514 stipulates:

Hence those paragraphs, in the Draft Constitutions of the Eastern Caribbean territories that call for a referendum in which the people will be asked to vote for Political Independence or Colonisation, must be rejected, for the Right to Self-Determination is inalienable and indivisible. The British, Canadian and American people were never called upon in a referendum to decide on their Political Independence. As a matter of fact, America got her independence through armed struggle (1776-1783) against British colonialism.

We end this call for the Independence of each and every unit of the Eastern Caribbean, the French-speaking Caribbean (Martinique and Guadeloupe), Puerto Rico, the Bahamas, the British and American Virgin Islands, Bermuda and British Honduras, by again invoking United Nations Resolution 1514, which stipulates that:

". . .the lack of political, economic, social or educational readiness could never be a pretext for forestalling independence. . . COLONIAL POWERS MUST GRANT INDEPENDENCE without any ambiguous manoeuvres, and that THEY HAVE NO RIGHT TO IMPOSE ANY LIMITATIONS OR CONDITIONS upon independence..."

And in the words of D'Estefano, the United Nations Decolonization Committee

". . .has repeated that all colonial territories WHATEVER THEIR SIZE must be granted independence and the Right to Self-government."

It is Political Independence or Colonialism. No half-way house. And Independence does not preclude any future political and economic integration of the Caribbean including Cuba.

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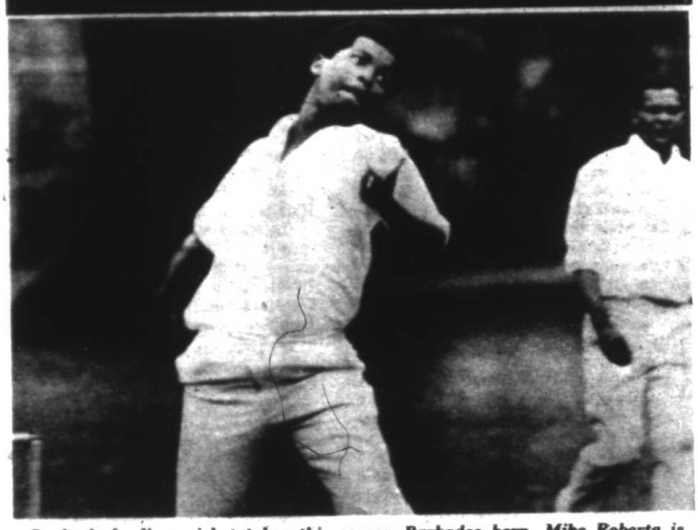
SPORTS



Quebec's leading wicket taker this season Barbados born, Mike Roberta is seen here bowling against the touring Australian team. Roberts, who has 34 wickets this season at an average of less than 11 runs was unable to save the Quebec all stars from going down to a 21 run defeat at the hands of the Australians. Scores in the game were Australian 166 for 6 declared Quebec 145. Leroy Braithwaite who scored 54 for Quebec is in the background.

SOCCER

BRAZIL WINS WORLD CUP

Led by Soccer king Pelé Brazil coasted to an easy 4-1 victory against Italy to take permanent possession of the world cup. Pelé led the onslaught scoring the first goal and setting up two others scored by Jaii and Alberto. Luikman Laecson scored the other goal. In winning the Championship, Brazil scored 19 goals in six games and had seven goals scored against them. Speedy, hard kicking Jaii scored two goals in the first game against the Czechs and one goal in every other game for a total of seven. The Italian team led by highly rated Riva at Center forward was unable to cope with the skillfullness of the Brazilians. There were eight Africans including black bullet Pelé on the Brazilian tea n.

NETBALL

The Netball season is now in full swing and attendance has been very encouraging. All sisters of whatever age group interested in playing or learning the game must report to the Lower Canada College grounds on Royal off Monkland (N.D.G.) every Sunday at 3 p.m. For further information contact Viola at 738-5040.

CRICKET

ST. VINCENT METS UPSET VERDUN

Helped by some fine bowling from Brown, Weeks and McRae coupled with a stern knock of 28 by Jack Dear the Mets, 71 for 8 were able to defeat the defending champions Verdun, 70 by two wickets. This defeat was largely responsible for placing Verdun in third place in league standing with 22 points after Crusades 23 and West Indians 26.

In other games Crusaders took bonus points from Verdun even though league top batsman Cecil Marshall had scored 100 not out in helping Verdun to reach 204 for 6 wickets. Crusaders replied with 158 for 7. Bently Allyne 58 not out and stylish Roy Smith 41 lead the batting. Crusaders also defeated West Indians by seven wickets thanks to some fine bowling by league leading wicket taker this season, pace man Mike Roberts. Roberts who has taken 34 wickets at this stage of the season took six wickets against West Indians.

On the weekend of July 4th the Jack Dear scored 79 in leading the Mets to a score of 175 against the Slumping Adastians. The game ended in a draw with Adastians taking the same points. This game did not affect league standings.

At Verdun, West Indians were hard pressed to hold on for a draw after skipper Garnet Brisbane had taken six wickets in skitteling the side out for 139. Led by a beautiful winnings of 58 in 30 minutes, Pakistanian born Farig Javed almost saw Verdun to victory. Pressed for time Verdun fell short by 8 runs with four wickets standing. Vincent Chase took 5 for 25 for West Indians. Flashy wicket keeper Tony White who had scored a sound 49 for Verdun on July 1st against Adastians was accidentally injured in the game and did not bat. He is expected to be back in action within two weeks. Uhuru wishes him a speedy recovery.

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OBSTACLES Con't Page 9

blocs could be justified in entities with geographically independent boundaries certainly it is a bit misplaced in a society where one's Blackness is not only the primary assessment factor, but which in the Man's eyes endows one with a certain sameness that eradicates national, and even individual boundaries.

THE RESULTING STEREOTYPES

The result of the discrepancies inherent in the existence of these institutions is a complex picture of alienation: alienation which encourages such inane stereotypes as the "trickyBajan", "rass-man Jamaicie", "spree-boy Trini" and "dem small-island boys deh" -- All trivial in appearances but, nonetheless, the initiators and labels of a certain set of attitudes with which we assess each other. Perhaps the most disheartening and ironic aspect of alienation among us is the disharmony between Afro-Canadians and West Indians. It is ironic because in this community, many Afro-Canadians are the first and second generation descendants of West Indian immigrants, yet they quite justly accuse West Indians of creating communal disharmony, by their isolationist tendencies. That this situation exists is not surprising. One of, and perhaps the most important contributing factor, is the continual existence of these institutions. It is ironic that in many instances, the members of these groups are landed immigrants, and eventually Canadian citizens -- who perhaps have little or no intention of returning to the West Indies -- whose children are born in Canada, and are in fact a viable portion of the Afro-Canadian population. It is inevitable that these children, who by circumstance must think of themselves as Canadians, feel alienated from parents and their national associates who insist on maintaining insular insitutions with which they cannot relate; while at the same time failing to provide them with any meaningful community structures for the gratification of their very basic needs. Yet we wonder! Certainly the matured-insight of people who not only create but perpetuate such a situation, is not without doubt!

Eventually, there are two truths basic to their self realization, which must be faced by all extra-African Blacks. Firstly, that the very names which some of us bear with such pride, are the emblems of a debasement of fundamental human dignity. For the label "John Smith" with which we are tagged, is simply a reversal of Mr. Smith's John; which means that the "Man" who owns you is Mr. Smith. That goes for Juan, Jean, Mary, Marie, Maria...

Secondly, to be a proud Jamaican, Trinidadian, Barbadian, Haitian, Brazilian... or what-have-you, is purely the result of some commercial quirk. That is, if the slave trader who sold you at Barbados had decided to sell you at Trinidad, or perhaps at Haiti instead, you would not have been a proud Barbadian, or Trinidadian talking English, but perhaps a Haitian talking French, or a Brazilian talking Portuguese, or a... - take it how you like. Essentially then, Pan-Africanism is the only positive unifying force of any real cultural-hereditary relevant to Extra-African Blacks.

p.s. i just received a letter inviting me to assist in forming a barbados ass-O-CIA-shun (not ex-police) incredible! i said, Retribution? then with a sigh of futility! i said another F.....ng ! ?

BULLETIN BOARD

UHURU will be sponsoring a banquet, celebrating its first anniversary on Saturday July 11, 1970, at the U.N.I.A. Hall, 710 George Vanier St. beginning at 4 p.m. Donation: $2.50 adults, $1.00 Children.

Beaver Temple Lodge will sponsor a picnic on Saturday July 25th. Buses will be leaving from 710 George Vanier St. at 7.30 a.m. Adults $5.00, Children $2.50.

Happy Gang will hold their annual picnic July 18th. to St. Gabriel De Brandon. Buses will leave 710 George Vanier St. at 8 a.m. Adults $5.00 children $2.50.

Brothers and sisters if you're in need of a photographer for weddings, banquets, etc. Please call Brother Kenneth Williams - 365-5690.

Student's symposium on Africa's Future. Howard University Washington, D.C. July 24-26, 1970. sponsored by PASOA and SOBU. For information call Brenda Dash 487-4762 or 937-2668.

TWINS DIE IN PLANE CRASH

Among the 108 persons who died in Sunday's tragic plane crash were 21 year old twins Linda and Lewella Earle of 5361 Park Ave., Montreal. These sisters were on their way to Cleveland via Toronto to spend their two weeks vacation with their boyfriends. Both Linda and Lewella worked at the Royal Victoria Hospital as medical secretaries. Their parents Margaret and Alfred Earle have been left in a bewildered state of shock and bereavement.

Left to mourn the loss also are three brothers - Duke, Richard, and Morris. The family is making arrangements to have remains buried in Montreal.

A memorial service would be held on Friday or Saturday. Uhuru expresses its condolences to this grief-stricken family, and appeals to the community to do the same in whatever way they can.

BEST WISHES

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